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ON SUICIDE.*

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Freely rendered and annotated

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OUR discussion has shown us how diverse the opinions on suicide are. One of our colleagues, Dr. Federn, has even spoken of it as a symptom of health. He is not alone in this opinion.

There are not wanting philosophers and poets who regard suicide as a great, nay, a sublime idea. Thus, the esthete, Friedrich Theodor Vischer, sings a thoughtful, proud and stirring hymn 'to the first suicide' of which I transcribe the opening verses [translated by Mr. G. Schulz]:

Could I but know thee, proud and god-like one,
Who wert the first of men to make a jest
Of fear and hell, and plunge—to have all done!—
His steel into his own tormented breast;

Who wert the first to bear and nurse the thought,
The wrath that men hold, even now, accurst,
To spurn the burden of a life o'erfraught—
In thy tall spirit lodged the lightning first!

Others speak of a 'logical' suicide; we have read reports which make the claim that an individual, as has often happened in classical antiquity, "out of the sum of his knowledge, as the conclusion

* The essay here translated was read by Dr. Stekel at a meeting of the Vienna Psychoanalytical Association at which a number of psychoanalysts and others discussed the subject of 'suicide, with especial reference to school children.' All the papers there read were published in a monograph entitled *Ueber den Selbstmord* in 1910. The translator's comments are in square brackets.

of a long and thoughtful life, goes to his death without any emotion and without any external compulsion when he has nothing more to expect from the world and can give it nothing more,"—a kind of suicide that Dr. Stelzner (*Analyse von 200 Selbstmord-fällen*, Berlin, 1906) designates 'philosophical suicide.' And some have even wished to interpret the self-inflicted death of young Weininger as such a philosophical suicide!

I do not believe in suicide as a voluntary, proud, liberating end for a healthy individual. I do not believe in a logical or a philosophical suicide. Who knows what has transpired behind the curtain? What inner tragedy, rationalised as a world weariness, has found a sudden end?

But even if there were such philosophic suicides I would not discuss them now. Nor do I care to speak of the suicide of those poor wretches for whom there really is no other escape from a labyrinth of pain and woe, of conflicts and humiliations, than that offered by a flight from life itself. We wish to consider here a remarkable phenomenon that has already attracted the attention of psychologists, to wit: the ever-increasing number of suicides among young persons who, having just reached maturity and being children still, suddenly and unexpectedly, because of some apparently trivial cause, put an end to their lives to the horrified amazement of their environment. Carefully prepared statistics show that the largest number of apparently sane suicides occurs between the ages of 15 and 25.

What can be the cause for such a frightful increase in the number of suicides among the young? (Of late there is manifest a tendency to deny the increase. Statistics are elastic!) And even the suicide of young children, a phenomenon almost wholly unknown formerly, is increasing with uncanny constancy from year to year. Is it, in all these cases, merely a question of intensely emotional human beings, who are disposed to overvalue the importance of the moment, or are those writers right who regard every suicide as the manifestation of an abnormal mind, a psychosis, latent until then and not productive of symptoms? Or is suicide only a symptom of a neurosis, of a 'mental dissociation?' Lemaitre is inclined to take the latter view. (*A propos des suicides des jeunes gens*; Archives de Psychologie, T. IV., No. 15.) By chance he had had the opportunity to examine four persons who subsequently committed suicide and he detected in them certain signs of psychic abnormality. The first was a hysteric; the second suffered from

various memory defects; the third showed 'color audition [as to which cf. a paper by the translator in *THE AMERICAN JOURNAL OF UROLOGY*, Jan. 1918], and the fourth one could not be considered quite normal either.

But what significance have these investigations by Lemaitre, Eulenburg, Gaupp, Baer and others if they can tell us so little about the mental life of the suicide! Only psycho-analysis can elucidate the secret motives of the suicide. With the assertion that the suicide X. was a neurotic we are not benefitted in any way.

No; I believe it is only a cheap way of placating our consciences to say no more than that in all suicides we are dealing with invalids, with the psychically inferior whose loss does not matter. The roots of this phenomenon must lie deeper and must find their nourishment in some special conditions of our times. What is the feature common to all cases? Stelner writes: "No matter how much one tries to classify the cases of suicide, as, for example, into the mentally healthy and the mentally unhealthy, or according to the nature of the psychosis, or according to the inciting cause, one common feature remains true for all cases with only a single exception: a contraction of all psychic abilities,—the inability, with the aid of the will, the understanding or the fantasy, to find a way out of (or to imagine a change in) the unbearable state of affairs, and with the assistance of the thought of some way out of the trouble to tear oneself away from the compulsive suicidal idea. The decisive rôle is played not only by the overvaluation of the latter but above all by the failure of all counter-ideas or thoughts of a remedy. In somewhat the same sense Goethe puts into Werther's mouth while discussing this theme the following words: 'Nature finds no way out of the labyrinth of the confused and conflicting forces, and the man must die.' "

But why does not nature find an avenue of escape? What secret power destroys all hopeful thoughts and bars all outlets and prospects? Especially in the case of young persons, who have their whole life before them? How does this hopelessness come about in children?

We shall never come nearer an understanding of the child-suicide if we do not understand the psychology of suicide in adults. It is true that in the case of children a few other considerations enter into the question. But only a few. The great fundamentals remain the same for both varieties of suicide. The commission of

suicide is brought about more readily in children. Their tendency to emotionalism, combined with that overestimation of the emotions which is peculiar to youth, brings it about that under similar circumstances the idea of suicide is much more easily converted into a deed in children. The provocation to suicide is often ridiculously trivial. It is this fact that proves to me that behind the exciting factor we must seek for more powerful forces which are hidden from superficial investigation but which reveal themselves more or less distinctly to the psychoanalyst.

For a long time it was considered the proper thing for a cultured European to assail the schools and to make them responsible for the suicide of school children. The cases that I have had a chance to examine have convinced me that the school can be considered only as the exciting factor. The fear of punishment, bad treatment from the teacher, backwardness at school, are surely—and this I would emphasize with all my strength—not the only causes of suicide. [But there isn't any doubt, as Freud says,* that the schools do not offer a satisfactory substitute for the family, do not awaken an interest for life out in the world, do not create a desire to live, and do not offer many pupils the supports and mainstay that their time of life demands (owing to the conditions of their development).]

The same principle applies to children's suicide as to that of adults: it is a punishment that the departing one inflicts on himself. The principle of retaliation seems to me to play the chief rôle. No one kills himself who did not wish to kill another or who, at least, does not wish the death of another!*** We psychoanalysts know how powerfully this playing with thoughts of death, involving those closely related as well as those more remote, co-operates in the development of a neurosis. Almost daily do we see how insistently the patient's consciousness of guilt, his criminal disposition, clamors for punishment and we are even in a position to prove that in addition to the pleasure that the neurosis offers the invalid, a pleasure that manifests itself in the tendency to flight into sickness, the neurosis also represents the punishment to which the neurotic has condemned himself for his sinful desires.

Death figures much more intensively in the fantasies, reveries and dreams of children than of adults. Such utterances as the

* *Id.*, p. 19.

** With all due respect to the ability and cleverness of Stekel this statement is, to my commonplace mind, so absurd, so grotesque, that with the best of will I cannot swallow it.—Editor. [Stekel's sentence is absurd only if one forgets that he is speaking only of neurotic motives.]

following: "When papa dies I'll marry mother!" or "Uncle, when you die I'll take your nice stick with the silver handle," etc., are daily occurrences. We must also remember that punishments inflicted on children beget hatred and desires for revenge which cannot be ab-reacted though they clamor for discharge. These vindictive thoughts frequently enough culminate in death longings (which at first are openly expressed and later appear only hidden and secretly), are repressed and become builders of neurotic symptoms. That children desire the hated teacher's death is a daily experience,—at the least they wish him some sickness. And how often does the threatening figure of the teacher serve only as a cover for a more important personage—the father! And when religious factors, of whose significance we shall soon say more, begin to cooperate as restraints and burdens, the psychic conflict is complete. The secret justice of the unconscious proceeds on the principle of retaliation: an eye for an eye, a tooth for a tooth; on account of its longings for some one else's death the unconscious ego declares itself guilty and condemns itself to death. Suicide appears therefore no other than the judgment of a complicated endopsychic process, the last scene in the last act of a slowly evolving soul drama.

But psychic phenomena are not so simply determined. With the punishment for one's own transgressions is coupled the desire to punish the parents, the educator, the teacher, in the most vulnerable point. "You shall see to what I have been driven by your hard-heartedness, your lack of love!" During the various diseases of childhood that the little one has lived through, it had noticed that the parents change their demeanour when the child's life is in danger. The children want to rob the parents of their dearest, most precious possession: the child's life. They are quite sure that in this way they can inflict the utmost possible pain on those having authority over them. The punishment executed on themselves is at the same time also the punishment of the person supposed to be at the bottom of their sufferings.

In our discussion we have referred to the *influence of religion*. Someone conjectured that the child's idea of the joys awaiting us in heaven incites to suicide. Statistics do not bear out this assumption. On the contrary. In Romanic countries, in which faith is firmly rooted in the hearts of the people, suicide is relatively rare. Whereas, *e.g.*, in Germany, in 1891-93, the annual death-toll by suicide was 212 per million inhabitants, 225 in France,

240 in Denmark, in sanctimonious England it was only 87, in Italy 56, and in Spain (the citadel of clericalism) only 18. According to my experience profound, sincere piety is more apt to inhibit suicide, just as the neurosis grows in part out of a conflict between belief and disbelief—a conflict that essentially goes back to a conflict between intellect and emotion. And, on the other hand, Christianity has ever striven to suppress the tendency to suicide. An appropriate aphorism from Nietzsche occurs to me: “Christianity converted the tremendous longing for suicide prevalent at the time of its birth into a powerful instrument for its own ends; it left only two forms of suicide open, garnished them up with the highest dignity and the highest hopes and forbade all others in a fearful manner,—martyrdom and the slow death of the ascetic it permitted.”

Through the remarks of the great philosopher just quoted there glimmers a second problem, that of *chronic suicide*. I mean by this the purpose to rob oneself of life not at once by a heroic act but by a series of renunciations. Just this form is not rare in children. Let us think of the cases of hysterical refusal of food, of complete absence of appetite (which of course has other causes, too) ranging up to disgust at the sight or thought of food; let us also think of the silly manner in which some children consciously expose themselves to the risk of catching cold and of being infected, and we shall have seriously to consider that this form of suicide must not be omitted from the psychological investigation of our problem. There is one form of chronic suicide that deserves special consideration: I mean *masturbation*. It is little known that onanism is practiced also as a punishment and repentance, as a means of shortening one's life. The linking of punishment and pleasure is nothing strange. We need only think of the flagellants and of the asceticism of wonderful saints. We shall see later what a powerful rôle masturbation plays in suicide. I would emphasize right now that the threats of parents who want to wean their children from masturbation by predicting all sorts of dire results to life and health if the habit is continued often have the opposite effect: some obstinate children persist in masturbating, intending thereby to shorten their lives; they think they atone for the secret pleasure because they sacrifice a part of their vital energies. The feeling of doing something forbidden and the grim playing with death heighten the pleasurable excitement.

Before I go into the discussion of the significance of onanism for suicide I want to announce the remarkable observation that suicide is much more frequent in families with few children than in those with many. I have repeatedly noted suicides committed by an only son or an only daughter. This fact furnishes food for reflection. We have long ago established the fact that the system of having only one or two children must be taken into consideration in the investigation of the causes for the prevalence of the neuroses. The two children system with its exaggerated tendencies must necessarily increase the number of suicides. Where there are few children their ambition is kindled inordinately. The parents expect from the children the fulfilment of all the far-reaching plans that they themselves could not carry out. Theirs shall be the best child in the school, shall outstrip the others, shall become great, a great artist, etc. As long as the child can delude itself with these ambition dreams it is full of the joy of life. But some fine day comes the bankruptcy of these plans, the airy castles crumble, the grown child recognizes the impossibility of becoming the 'greatest,' he lacks the disposition to be contented with the 'possible,' and thus there is created a new motive for renouncing a life that does not fulfil his secret longings. Because of the originally wholly credited parental overestimation the way is paved for the child's own ominous underestimation of himself.

Our colleague, Dr. Sadger, has quite correctly remarked that persons take their lives only when they no longer expect love from anybody. But this formula needs supplementing and extending. There are human beings who have lost the inclination to love, whom inhibitions, parental and social imperatives have robbed of the joy of love, who are incapable of experiencing libido without a consciousness of guilt. I recall a girl, filled with a glowing desire for love, who was driven by all her instincts to gratify her sexual impulses but whom an overmoral bringing up had surrounded with so many don'ts and inhibitions that she finally knew no way out of her dilemma but by suicide. Her fear of loving was almost as great as her craving for it. She was too weak to give her sexual instincts the reins and at the same time too moral, too heavily burdened with humdrum domestic morality. And, on the other hand, life without the gratification of her erotic impulses was not worth living, and so she meditated on terminating the insoluble conflict by dying.

It is of interest to note that this case also proves the truth

of the observation made by Freud that suicide very often is connected with thoughts of incest (which, as we know, are the source of the intensest feelings of guiltiness). This girl too had suffered an incest trauma in her childhood. A trauma associated with her brother. And her inability to love may have been founded on this incident. She was too firmly anchored in her family. In addition to the moral inhibitions there was the factor of the secret attachment to her brother. She knew only one true love, that to her brother, her first love—which could never be forgotten. She chose self-slaughter as the way out of this dilemma. But from the analysis of this case we get a new viewpoint, a viewpoint that I have really not missed in any of the cases of suicide or suicidal thoughts observed by me. The suicidal ideas cropped up only after she had given up masturbating. The strict abstinence was one of the additional causes of her suicide. To-day we know that for such persons onanism is of great value and cannot be replaced even by the sexual act because it is ushered in with partly conscious and partly unconscious incest fantasies. The reproaches these patients heap upon themselves for their onanism really appertain to the incest fantasies. So it was in this case. The patient associated with her autoerotism the fantasy of the experience with her brother. Giving up her onanism demanded giving up at the same time her incest fantasy. The suicide, which fortunately turned out to be only an attempted suicide, occurred after she had left her parental home and found a position in foreign parts. She prepared a mixture of morphine and veronal for herself but vomited it as soon as she drank it. (Disgust with the sexual act!) The mode of suicide—poisoning—was also predetermined in her fantasies (in which pregnancy played a great rôle).

Another patient first got the suicidal impulse after she had stopped masturbating. The impulse "to lay hands on herself" became more and more imperative. Even the form of expression employed [*i.e.*, to lay hands on herself] shows that self-slaughter is a symbolic substitute for an autoerotic act. I refer again to the poem by the poet-philosopher Vischer in which the first suicide is designated as a "proud and god-like one." This recalls spontaneously the pride of the autoerotist who can dispense with the whole world and independently provide his libido from within himself. The patient of whom I was just speaking, a physician's wife, had masturbated from the earliest childhood, had married and proved wholly anesthetic. Nothing but the continuance of

autoerotism provided sufficient libido to keep her well until one day she read in an encyclopedia an article on onanism that frightened her beyond measure, brought on a severe neurosis (following abstinence), a neurosis which almost developed into a psychosis with suicidal impulses. The analysis made it clear that the suicide was really to be regarded as a last autoerotic act.

Another case seems to be even more convincing. It was a suicidal attempt on the part of a highly gifted artist who induced a friend to give him a fairly large dose of potassium cyanide and who drank it with the conviction that he was going to his death. But it was only a normal dose of potassium bromide that had been given him, for the poor wretch awoke after a rather long sleep with a dull headache and was thus returned to life. This patient, too, suffered not only from compulsive ideas and suicidal impulses, but also from self-reproaches for having masturbated up to his middle age. His most distressing compulsive idea was that 'someone might come up to him and assault him.' This was really a homosexual reminiscence from his ninth year. The present fear corresponded to a burning desire to find again that peculiar form of gratification that had once attained the highest libido because pleasure emanating from homosexual impulses had been commingled with it. This patient, too, had behind him a grave incest trauma (with his sister!) and in him, too, the most important inciter to suicidal impulses proved to be the cessation of onanism united with an intense feeling of guiltiness. The fear that someone might approach him emanated from his wish that his sister should approach him,—his greatest wish and, necessarily, also his greatest fear.

I should further like to mention a fourth case, a man who masturbated till he was thirty-four years old. With the cessation of autoerotic gratification the suicidal impulses began. Here, too, the analysis clearly demonstrated the connection between the autoerotic act and incest fantasies. In his childhood he had suffered from vesical trouble. The anuria was easily dispelled by the mother's gentle stroking of the parts with her loving hand. In his onanism he imitated his mother's action. For is not all onanism a reversion to an infantile form of gratification, the first pleasure sources? His potency was freakish and in some instances could be brought about only by the same manipulation. As in all other cases so here, too, a second factor played a part. For in all onanistic acts (cf. Case III.) there is a compromise between homo-

sexual and heterosexual impulses!* In this patient especially it was quite clear that the onanism represented a homosexual act (which dealing with oneself alone always is) alongside of an incest fantasy.

All these persons were incapable of living without onanism. For them onanism is not merely punishment and repentance, as I previously described it, but a secret pleasure with which a profound consciousness of guilt is associated. This guilty consciousness may, as the observations of other physicians show, attain such intensity that suicide follows directly after an onanistic act. Here disgust plays an important rôle alongside of the onanism. Such autoerotists look upon their self-gratification as a 'disgusting,' degrading act. Disgust for one's own person becomes a disgust for life, a disgust of the whole world. Life that has only a sexual evaluation loses all value. It becomes invested with an affect of rejection. In this way even the repressions of onanism lead to suicide. Especially those onanists who have been abstinent a long time and who have succeeded in effectively combating the onanism are very apt after a relapse (which takes from them the proud hope of recovery) to lay violent hands on themselves and thus with a last onanistic act, *i.e.*, with their suicide, execute the last great punishment on themselves.

I shall take the liberty here to refer to the analysis of a boy in whom suicidal ideas played a great rôle and whose history I have narrated in my essay on "Obsessions" (*Med. Klinik*, 1910). [A translation of this essay was published in *THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY*, April 1918.]

In this case we see the whole secret machinery: the guiltiness with reference to the father and the teacher whose deaths he wished for and the inhibitions with which he was burdened. We understand why with the inability to stop masturbating suicidal impulses had to set in. He had days on which he felt so tired and longed for rest. Days on which it would have needed but little provocation to convert the ever present fantasy of suicide into a reality. Luckily he was the best pupil in his class. What would have happened if he had been the worst?

In conclusion I can't resist communicating the analysis of the suicidal impulses of a student whom I observed recently inasmuch as it seems so well adapted to lend irrefutable confirmation to the views I have expressed.

* Another statement which is apt to make the judicious sexologist smile—and grieve.—Editor. [Especially if he has never analysed a case of onanism.]

The case was that of an eighteen year old pupil in a commercial school who had attended school in the forenoon, followed the recitations attentively, and an hour later sent a bullet through his head. The causes of this attempted suicide were apparently easily ascertained. The motive assigned was: "unhappy love." For two months he had had a love affair with a girl of his own age and had told his parents that he intended to become engaged. Because his parents had refused their consent and because he felt incapable of living without his parents' assistance—such was the story he first told—he had decided to take his life. After several weeks of illness he was quite well again and able to resume his studies. Frightened by his deed, his parents now consented to the engagement; but even during his illness he noticed that his beloved had fallen in his esteem; it was therefore an easy matter, and no sacrifice at all, wholly to give up the relationship after a few months.

He acknowledges that the revengeful fantasies with reference to his parents proved the decisive factor in his act. He had looked upon himself as a lost man who could no longer think, who could not escape insanity. (The fear of insanity plays an important rôle in suicides. It is the sequel to the strain of the previously described unconscious psychic conflicts that have been dammed back with all the individual's energy and yet break through into unconsciousness, viz.: consciousness of guilt because of onanism and incest fantasies.) He had all his life had a great craving for loving attentions such as were, in fact, shown him by an elder sister. We ascertain that in the letter from his parents refusing their consent there was a note from his sister in which the hopelessness of his love was pointed out in very strong terms. A short time after the receipt of this letter he made the attempt at suicide.

At the first examination his sexual life shows no special or striking deviation from the normal. At the age of fifteen, on the persuasion of colleagues, he had begun visiting puellae but was impotent the first few times. In the seventh year of his college life he began to practice onanism and found a libido therein such as he had never known before. But then he read some books that pointed out the injurious results of onanism; out of fear of shortening his life, he gave up the practice. After that he occasionally indulged in coitus with puellae publicae and servant girls. During his eighth college year he masturbated only three times. But he admitted that the libido from normal coitus never equalled that from onanism. And now we ascertain that, as a matter of fact,

his onanism was always associated with incest fantasies. He recalled that when he masturbated the first time the thought suddenly came to him whether he could not get possession of an old woman. Suddenly, and to his horror, his mother appeared before his mind's eye. Now we understand why he gave up the evil habit. It was the incest fantasy that caused him, a highly moral personage, to discontinue that kind of gratification. He also recalled various occurrences that confirm the incestuous leaning to his mother. Wandering in the heart of the mountains one day he met an old, ugly peasant woman; "evil thoughts" rose in his mind which he at once repressed, full of disgust. Numerous dreams dealt with his mother and his sister. And now we learn that his relations with the girl had really been very intimate and would probably have gone to the furthest limit had he not become conscious of a restraining force within himself that hindered him from taking possession of his beloved, notwithstanding her solicitations. He treated her as a sister. He confessed, too, that he had several times been guilty of pederasty with his younger brother.

To one initiated in psychoanalysis it is at once clear that the suicide was founded on the 'poena talionis' [the law of retaliation]. Letters from his mother and his sister which spoke of the hopelessness of his love had been his cue to action. He identified the girl with his sister, both of whom had the same name, and by means of his identification the hopelessness of all his incest fantasies became a certainty. He displaced the conflict from his mother, sister, and brother upon the beloved whom he had really treated as a "noli me tangere," as a sister. What, then, was the cause of his suicide? Not the letter from his parents! Not the hopelessness of his love for the girl,—for he could have had her! No,—only a profound consciousness of guilt,—an inability to resolve his psychic conflicts and the inability to continue making onanism a substitute for incest fantasies and homosexual acts.

We are also told that his first onanistic act occurred after a visit to a *puella publica*—and, be it noted, after a successful visit. This proves that the reality could not yield him the gratification that he got from an autoerotic act coupled with an incest fantasy. But we may make another deduction from this case. Even in his earliest childhood he had had the habit of frightening his parents. On one occasion he locked himself in a room and cut his hand for the purpose of frightening his parents with his childish attempt at suicide and so make them pliant to his capricious longings.

We note here that the tendency to suicide goes back to earliest infancy. This is confirmed by our psychoanalytic observations that teach us that the first years of childhood really determine the rhythm in which man's subsequent destiny moves.

The deepest causes of children's suicide lie therefore, in my opinion, in a faulty education that overwhelms the child with loving attentions and leads it, on the one hand, to incest fantasies and, on the other hand, loads the same child (that had been made so greedy for libido and incapable of living without libido) with such a serious burden that it becomes incapable of experiencing pleasure without an accompanying feeling of guilt. I believe I have demonstrated that the fright with which we invest the perfectly harmless act of masturbation, for such I consider it, contributes very much to the prevalence of children's suicide. It is the hygienic and moral, religious and ethical restraints that make life intolerable to the child as well as the adult.

This is where our wedge must be driven. That would be a grateful task for our teachers who could thereby really become the teachers of mankind. What I mean to say is that the school does not cause the children's suicide, but that its only and perhaps greatest crime is that it does not prevent them. It ought to tide the children over the troublous season when their airy castles tumble and cruel life proves the impossibility of realizing one's fantasies. The child and the neurotic die because of the unreality of their fantasies. That there are so many gifted and talented children who in a moment of pathologic overvaluation of a momentary affect renounce everything that life may still have in store for them, proves that we have failed to prepare the children in time for this collapse of their ideals, that the teacher has failed to lead the child out of the world of myths into that of real life; that he has failed to give the growing child that mental perspective that makes the limitation of the psychic field of vision impossible, has failed to make clear to him the littleness of individual experience in comparison with the infinity and immensity of creation.

Education means the fitting of a child for real life. We imagine that by giving the child a "beautiful" youth we are helping it to lay up a rich treasury of memories the recollection of which it will cherish all its life. We do not stop to think that an ear fed only on pure harmonies is painfully affected by a sudden disharmony and that the best results are obtained by resolving discords. The educator who trains the child to renunciation stands

on a much higher ethical plane than one who leads it from one delight to another.

It ought to be the school's mission to take the child gently by the hand, to some extent playfully, and thus conduct it from the domain of fantasy into the realm of real life. It should do this not with empty formulas and aorists, accusatives and infinitives, algebraic rigmarole and meaningless dates; not with cruel examinations and word-cramming. It ought to direct the child's attention to life's treasures, to living nature, to the imperishable masterworks of ancient and modern art, to all the achievements of civilization. How important a rôle in doing this would have to be assigned to the greatest of teachers, history, cannot yet be estimated. In short, the child ought to be able to find in the school that love that it is accustomed to, for which it longs and misses so painfully. It ought to be given the opportunity to sublimate its sexuality and to transmute its superfluous energies. The teacher should be the pupil's friend and himself a pupil in the school of life. His greatest longing and his proudest goal should be to break down the old imperatives, to point the way to new goals, and to create free, independent human beings.

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PHALLIC SYMBOLISM.

By the Rev. A. E. WHATHAM.

NO. VI.

THE SERPENT, THE SUN, THE ANKH AND THE HAWK.

From the top of an obelisk Sir J. Gordner Wilkinson reproduced a scene of Amen-ro giving life to a hawk by placing the ankh to its nose, while behind the hawk is the sun encircled by a serpent which carries the ankh suspended to its neck, and our present object is to explain the immediate connection of the serpent, the sun and the ankh, with the relation of the hawk to the sun, the whole four being treated in separate divisions of the present section.

(a) THE SERPENT.

Under its own special section (2), we have already said enough to show that the serpent symbolized primarily phallic life, and under the next section (3), we made the statement that as symbolical of this life it was primarily worn by Egyptian royalties. We shall begin this sub-section by attempting to prove the accuracy of this last assertion.

Says Sayce, "The symbol of royalty adopted by the Pharaohs was the cobra, it symbolized the irresistible might and great power

of the conquering chieftain, which, like the deadly cobra of the desert, overcame the inhabitants of the country" (*Gifford Lectures*, p. 210).

Wilkinson tells us that the serpent was an emblem of the Egyptian god, Kneph, and also of Egyptian royalty, being worn by the latter as "emblematic of the invincible power of royalty (ib, pp. 2, 5, 334, 335).

The foregoing explanation is anything but satisfactory, especially in view of what we have already said about the phallic symbolism of the serpent, consequently, we shall endeavor to see if we cannot give a better account of the origin of the association of serpents with deities and royal personages.

The statement of Wilkinson concerning the serpent and Kneph is confirmed by the author of "Ophiolatreaia," who says, "That Kneph was symbolized by the ancient Egyptians under the form of a serpent is well known" (p. 31). Dr. G. E. Post, after referring to the worship of the serpent by the Phoenicians, says,—"The Egyptians also worshipped Kneph under this form" (Serpent -HDB, Vol. IV, p. 460a).

Kneph, otherwise called, Khnumu, Khnemu, Chnoumis, or Nef, was viewed as "the cause of all life in animals, and, therefore, the father of all" (W-ib, p. 2). He is represented as having, on his potter's wheel, made man; while the priests of Elephantine credited him with having made the first egg from which sprang the sun" (Budge-GE, Vol. II, pp. 49, 40). Another creator god, Tum, was worshipped at Pithom in the form of a huge live snake (ib, Vol. I, p. 353). Nor is this all, since before the dynastic pharaohs of Egypt there reigned a king whose Horus name was Tcha, the hieroglyphic of which is a snake, his discovered sepulchre being called, the tomb of "The Serpent King" (Budge-Books of Egypt and Chaldaea, Vol. IX, p. 191).

Now the same reason why the Egyptian Creator gods were symbolized by and worshipped in the form of a serpent caused the pharaohs and Egyptian royalty generally to wear the serpent on their headgear. In the case of these Creator gods the matter is plain, for the serpent being the symbol of creative life it was only natural that it was associated with a Creator god. But Thoth was another Egyptian Creator god, who, says Sayce, "was the creator of the world through the breath of his mouth" (GL, p. 131). Frequently he bears in his hand a staff crowned with the head of a hawk which bears the sun encircled with a serpent, another serpent being twined round the staff and accompanied with

a scorpion, the emblem of the goddess Selk. Wilkinson thinks that from this staff of Thoth the caduceus of Mercury may have been derived (ib, p. 170). He is mistaken, as we shall attempt to show by at once examining into the origin of this caduceus under its own heading, continuing the present section immediately after settling this special problem.

THE CADUCEUS OF MERCURY OR HERMES.

Popularly Mercury or Hermes is only known in two characteristics, as (1) a thief, and (2), as a messenger of the gods, yet the fact is that Mercury had his origin as a phallic deity, the vitaliser and caretaker of flocks and herds, indeed, he was the god of "fertility and reproductive power (Hermes—*Ency. Brit.*, Vol. XI, p. 749b) generally. He appears first amongst the Pelagistic tribes as an ithyphallic deity, and as such corresponds to the Egyptian god, Min, reproduced as ithyphallic by Petrie (*His Egypt*, Vol. III, p. 333; cf. Pausanias, B. VI, Chap. 26).

Mercury's so-called "herald's rod," is generally represented to have been given by Apollo to Hermes, a rod ending in two ribbons or olive stems twined into a knot, and for which two serpents were later substituted (Caduceus—*Ency. Bib.*, IXth ed.; Smith's *DGRd*; Harper's ditto). It is only in Smith's *DGRMB* (Hermes), that we are reminded of the fact that Apollo gave Hermes two separate staffs, the first a herdsman's staff, and the second, a magical golden staff bearing three leaves.

O. Richter assumes that both of the foregoing staffs are derived from Egyptian and Semitic snake-staves, and he gives a drawing of a modern herdsman's staff crowned with the heads of two serpents, that is to say, it is a double serpent headed staff (Kypros, fig. 3, p. 196). Now there can be only one reason why the modern herdsmen so carve their staffs, and that is, in the active or subconscious belief that such a staff symbol will add to the fertility and safe keeping of the flock. But long before herdsmen carved the head of their staffs with the head of one serpent or two serpents two entwined serpents exactly resembling the serpents on the staff of Hermes had been portrayed by the Egyptians on various objects, such as for instance, on a gold handled flint knife of predynastic days (Breasted—*A His. of Egypt*. p. 29). On a Babylonian vase dated about 2350 B. C., appear two serpents entwined round a staff. On a Carthaginian stele we see a staff similar to the serpent-crowned staff of Hermes, and here it accompanies a phallic triangle (O. Richter—pl. 82, fig. 1). The same figure of entwined serpents crowns palm-trees single and

double, trees which are always accompanied by the phallic triangle.

The foregoing evidence, added to the fact that, as we have abundantly proved in section 2, the serpent is a well-known phallic symbol, seems to us to fully prove that the serpents on the caduceus of Hermes have their origin in the serpent as a phallic symbol, so that we are now in a condition to return to the consideration of the staff of Thoth.

We believe that the serpent on the staff of Thoth is a phallic serpent, and yet we do not see in this staff the prototype of the staff or caduceus, for we do not think that here two serpents are a mere accidental reduplication of one serpent, as it has been some time assumed. We see in the entwined serpents of the Egyptian predynastic knife the prototype of the entwined serpents of the caduceus of Hermes. Serpents come together for the sexual act exactly as pictured on the said flint knife, the Babylonian vase, and the caduceus of Hermes (cf. Inman-*APAMCS*, p. 117). That the Egyptians were accustomed to pictorially represent sexual congress in the animal and the human sphere there is abundant evidence to show.

There is an Egyptian picture showing Akhenaten receiving phallic strength, that is powers of fertility, from the sun, two beams of which appear immediately before the face of this pharaoh, in the hand terminal of one ray is the ankh, the sign of life; while in the hand terminal of the other ray is held a uraeus capped with the sun, a double sign of power. Behind the pharaoh is his queen who has an ankh held before her face by a sun-ray hand-terminal. Another picture shows this pharaoh and his wife in company with their children, the wife holding an infant while she herself is the only figure who has an ankh held to the face by a sun-ray (Petrie—*ib*, Vol. 2, pp. 213, 217).

It is quite obvious that in both pictures as they are compared we have a representation of the gift of reproductive life to this king and queen and the natural result as seen in their children. Here then we have an Egyptian pictorial representation of implied sexual congress in *homo sapiens*, and several other examples will be given under other sections. We have not found amongst Egyptian pictures a representation of this congress directly given, such as we see on a Babylonian gem in Lejand's *Cult de Venus* (pl. xivb, fig. 3; Inman, *ib*, p. 46, fig. 82), but there are many representations of this congress indirectly given, one having already been produced by us where the goddess Quetesh holds in the right hand lotus buds, and in the other sometimes one serpent, and again,

two serpents. As we have said, we do not believe that the duplicating of the serpent is a mere accident, as it were, but an intentional representation indicating the association of a male and a female serpent. We have already referred to the lotus as in Egyptian thought symbolical of female fertility, and it is now necessary to consider this symbol as it throws light on the serpent-symbol. We shall therefore include its examination as part of the present sub-sectional discussion.

THE LOTUS.

Trumbull tells us that the lotus flower is "the symbol of fecundity" (ib, p. 257), a fact, for it is a fact, which, singularly, seems to have been quite unthought of by most of the scholars who have referred to the lotus in their works on Egypt. For instance, Wilkinson tells us that "The lotus was introduced into all subjects, particularly as an ornament, and as the favorite flower of the country, but not with the holy character usually attributed to it, though adopted as an emblem of the god Nefer-Atum" (ib, Vol. III, p. 353).

In harmony with the foregoing Wilkinson views the young sun-god as merely "sitting on the flower of a lotus" (ib, p. 128), and Erman refers to the tradition that "the lotus flower sprang out of the primeal waters on which sat the young sun-god as a child," reproducing this scene in fig. 33, described as, "The young sun-god in the lotus blossom" (*A Handbook of Egyptian Religion*, p. 26).

Neither of the above writers make any allusion to the Egyptian view that this child sun-god had his birthplace within the lotus bud or flower, and yet this is the significance of the tradition they equally mention. The full proof of this is seen in the *Book of the Dead*, which shows in a vignette the head of the deceased rising from a lotus flower, to be followed evidently by the whole body. The accompanying words are,—"I rise like Nefer-Tem, who is the lotus at the nostrils of Ra, when he cometh forth from the horizon each day" (Budge—*BD*, pp. 263f; 597; *GE*, Vol. 2, p. 132). The fact is that the lack of discernment on the part of scholars unacquainted with or indifferent to, the study of phallicism is truly amazing, as the following shows. In referring to the goddess, Qetesh, Budge says: "In her right hand she holds lotus flowers and a mirror (?), and in her left hand two serpents (*GE*, Vol. II, p. 276f). Now what Budge with hesitation takes to be a mirror he would, with a little discernment have easily recognized as a mere twist corresponding with the lines on the hanging ends

of the stalks (cf. Wilkinson—ib, p. 235). They are also shown in the "*Sculpture of Deir el Bahri*," reproduced by Petrie, who also shows a princess carrying a lotus flower with its coiled stalk, it being impossible here to mistake this twist for anything else than a coil of the stalk (*HE*, Vol. 2, pp. 71, 82). Why, therefore, Budge should have imagined, even with a degree of hesitancy, that Qetesh was carrying a mirror along with her lotus flowers and buds, can only be explained on the ground of the lack of full appreciation of the symbol this goddess carries in her right hand, being as unconscious here as he is with regard to the true significance of the serpent-symbol carried in the left hand of this goddess. The fact is, he does not know the real significance of either symbol. And what is this significance. We have quoted Trumbull to the effect that the lotus is a symbol of fecundity, or reproductive life. Now this is true, as we shall presently see, but the lotus was also significant of the principle of life, otherwise, the breath of life.

Chapter LX, of the *Book of the Dead* is headed with a vignette showing a picture of the deceased holding in front of him a lotus flower and stem, but in the Turin papyrus he holds a sail, symbolic of air. It is evident, therefore, that here the lotus and the sail are equally significant of the life principle as separately characterised. In the case of the lotus we have the principal of life as shown in reproductive growth; in the case of the sail we have the wind or the life breath of the body. In his "*Dwellers on the Nile*," Budge reproduces a picture of the mummified body approached by the bird-soul carrying two symbols both emblematic of life, the sail and the ankh (p. 156). In *Gen. 2.7*, Yahweh-Elohim is represented as breathing into man's nostrils, that is to say, into the nostrils of the clay image which Yahweh-Elohim had made of himself (*Gen. 1.26, 27*), the breath of life, whereby man became an animated living creature. In Worcester's "*Genesis*," we are told that the Egyptian "inscriptions affirm that this image," that is, the clay image of man that Khnemu made on his potter's wheel (cf. Budge—*GE*, Vol. 2, p. 50) "was without life until the Creator breathed life into its nose and infused his soul into the clay" (p. 1000). He adds that "This tallies exactly with the words of the Jehovist," that is, the assumed writer of *Gen. III*.

It is a pity that Worcester neglected to state what inscriptions he refers to, but it is a greater pity that few of the OT Commentators say anything at all about the description of man's creation in *Gen. 2.7*, as being taken immediately from an Egyptian original, although this undoubtedly is the case.

Cap. LIV, of the *BD*, makes the deceased request of Temu, the evening sun, and therefore, another form of Ra, "grant unto me the sweet breath which dwelleth in thy nostrils" (cf. Ch. LVI). In Chap. clxxiv, 15, the deceased says,—“I rise like Nefer-Tem, who is the lotus at the nostrils of Ra, when he cometh forth from the horizon each day.” Nefer-Tem is the “young Tem,” therefore, the young sun, as Temu is the old sun, in other words, he also is a form of Ra.

On an inscribed picture at Tentyra we see Pharaoh handing a lotus flower to the youthful sun-god who is shown emerging from another lotus flower, Pharaoh saying,—“I hand thee the flower that was in the beginning the glorious lily of the great lake. Thou comest forth from the heart of its petals to the city of Chumn, and thou givest light to the earth that was veiled in darkness (*OR*—ib, p. 139).

From this last quotation we see that Nefer-Tem was *not* the lotus, but that he was born from or emerged out of the lotus, and when the lotus is pictured at the nose of Ra, or other gods or mortals, it is Nefer-Tem only in the sense that it is the symbol of this young sun-god, who is not the lotus itself, but rather the offspring of the lotus which thus becomes a female phallic symbol as well as the symbol of a god. Wilkinson sees in the lotus nothing but an emblem of Nefer-Atum, adding that it was “introduced with the infant deity Ahi.” He concludes,—“With regard to the common lotus, so frequently represented as a favorite flower in the hands of the Egyptians (as the rose or others might be in the hands of any modern people), there is no evidence of its having been sacred, much less an object of worship, though it is an emblem of the god Nefer-Atum” (ib, p. 350; cf. p. 133).

Of course Wilkinson is here in error, as we have even so far seen by comparing the deceased holding a lotus with his holding the sail, both symbols being held with the significance that it is life that the deceased is represented as expecting, life as symbolized equally by either of these symbols.

In Chapter LXIIIa, and LXIIIb, we have respectively the deceased receiving water in a bowl as it is poured out of the tree of life by the goddess Nut; and the deceased “smelling a flower” as Budge tells us quoting from Naville. Now these drawings actually represent the deceased receiving the water of life and the breath of life, for it is this latter that he is drawing from the lotus. Nefer-Tem is, as we have seen, represented as the lotus at the nostrils of Ra giving this god the life-principle, which is

again represented as a sail brought to or held to the nostrils of the deceased. The deceased, therefore, is not *smelling* the lotus flower, but drawing from it breath for his nostrils, owing to which he is made to say, "I rise like Nefer-Tem," that is, as Nefer-Tem rose from the lotus which gave him birth.

Owing to the neglect of phallic study Prof. Toy attempts to alter the plain sense of *Eze.* 8.17, as well as its literal rendering,— "the house of Judah...have turned again to provoke me to anger: and, lo, they put the branch to their nose." Prof. Toy, failing to understand the real significance of this sentence would render it,— "sending a stench to my nose." What the prophet actually intimates is that the house of Judah leaving the true source of life as found in Yahweh, turn to the pagan belief that they can draw life from the emblem of a foreign deity.

As well as emblematical of the principle or breath of life, the lotus, as we have said, was also significant of female fecundity, an example of this being seen in the representation of the various forms of Horus rising from a lotus flower, from whence they were not only born, but reborn every day to run their course across the heavens. There are, however, so very many examples of the very plain phallic character of the lotus that even to give anything like a fair proportion of these would require a special treatise, a few of these, however, in addition to those we have already mentioned we shall now produce.

Inman copies from Lajard a gem showing a male and female in sexual congress, holding between them a lotus flower. Of the small crosslike symbol behind the woman he says,— "the curious cross suggests a new reading to an ancient symbol" (ib, p. 56), but he offers no further explanation. We apprehend, however, that by the expression, *new reading*, he sees in this small cross an emblem significant of sexual union in addition to the lotus, and he is correct. It is a well known Egyptian hieroglyph taken from a joiner's or builder's work and represents two pieces of wood of equal length mortised together and significant of a thing fixed in, a conjunction between two (Griffith—*Hieroglyphs*, pp. 37, 67). It was, therefore, an exact corresponding symbol to the lotus on this gem, which even, if its three petals signified the divine triad, as Inman assumed, signified fecundity (Inman, ib, p. 53). The source of the gem is unknown, but it is evidently Babylonian. Another Babylonian gem of Egyptian origin shows Harpocrates (Gr. for Heru-p-khart, 'Horus the Younger'), sitting upon a lotus adoring the female symbol of generation, "the mundane rep-

representative of the mother of creation" (Inman, *ib.*, p. 66). Inman quoted Layard's *Nineveh and Babylon*, who, of this presumably female symbol, says only,—“the hieroglyph before him does not appear to be Egyptian” (p. 156). We shall leave the discussion of this symbol to the section in which we intend to examine the triangle as significant of the female triangular pudendum, here we shall only say that Inman's view of it is absolutely correct.

In the *Book of the Dead* (Chap. cx), a vignette shows the deceased adoring the seated Osiris. On a stand between them is the sun, over which is placed the lotus flower. Chapter cxxxix is headed with a vignette which shows Osiris, and in front of him a table on which are placed the sun and the lotus flower, exactly as in the previous vignette. From the walls of the temple of Dendera we reproduce a drawing of Osiris on his bier, as given by Budge (*GE*, Vol. 2, p. 132). Here his head is raised and he looks at the seated Horus, who stretches towards him the lotus flower. The conclusion is obvious, viz, that here we have an illustration of the deceased's statement already quoted,—“I rise like Nefer-Tem, who is the lotus at the nostrils of Ra.” It is also another illustration of the words of Ezekiel already quoted as the angry speech of Yahweh,—“lo, they put the branch to their nose.”

We shall now give our last illustration taken from Bliss and Macalister's “*Excavations in Palestine*” (p. 136). Here we have two plaques which give the Canaanite mother-goddess Egyptianised. She stands facing the beholder, having her triangular pudendum well marked, and holding in either hand a lotus flower with a long stalk. Plainly the lotus here signifies female fecundity, as the serpent in either hand of the mother-goddess of Crete signifies male fecundity, both symbols being, as we have seen, carried by the mother-goddess Kedesh.

It seems to us that we may leave this special examination of the lotus, feeling that we have definitely shown that it is symbolic of both the life principle and female fecundity.

The goddess Nekhebet and the goddess Uatchit are shown each with a staff formed of a water-lily with a serpent coiled round it, and the point is to settle the significance of both symbols.

Budge says, “In the form of a uraeus Nekhebet took her place, with her twin sister Uatchet, upon the brow of Ra, and both goddesses devoted themselves to destroying the enemies of the god; this idea is alluded to in the winged disks which are seen sculptured over the doors of temples in Egypt, for on each side is a serpent,

that on the right, or south side, being Nekhebet, and that on the left, or north side, being Uatchet. Nekhebet was, astronomically, the western or right eye of the sun during his journey in the Underworld, and Uatchet was eastern or left eye. As a nature power Nekhebet was a form of the primeval abyss which brought forth the light, and she is therefore called "father of fathers, the mother of mothers, who hath existed from the beginning, and is the creatrix" (*GE*, Vol. I, p. 438).

We turn to Uatchet and we find that she is identified with Isis, who gave birth to Horus, while, at the same time, she is identified also with Horus himself. She is, therefore, the Horus-eye and as such flew up and perched herself on the forehead of Ra in the form of a serpent. She is further entitled, "the Lady of Flame" (*BD*, pp. 92, III, 229; *GE*, ib, p. 443; Erman, *A Handbook of Egyptian Religion*, p. 28).

So far Egyptologists have seen in the two goddesses, Nekhebet and Uatchet, as each was symbolised by a serpent, nothing but an embodiment of the protecting power of the gods against their enemies. That the goddess serpent did undoubtedly signify this power we have no desire to deny, but, on the contrary, willingly concede. But no one can examine the evidence now produced by us without seeing that as well as the mere power for resisting enemies, the serpent goddess, especially as seen in Nekhebet and Uatchet, signifies something else, that is, life, and especially reproductive life. Nekhebet is a mother-goddess, the great, in fact, the sole producer, and is, therefore, well symbolized by the lotus. Uatchet is the Lady of Flame, for she is Horus the sun, and is, therefore, significant of the life of the sun, in its generative force. But as Isis, the mother of Horus, she is well symbolized by the lotus, which, as we have seen, was the birthplace of the sun. Putting, therefore, all this evidence together it is easy to see that in the lotus serpent-entwined staffs of Neckhebet and Uatchet we have the combined symbols which Kedes carries separately in either hand, that is to say, the respective symbols of the male and female reproductive powers. Again, as encircling the sun, it is very clear from the evidence we have now given that the sun-serpent is but another form of the sun-god himself, as is confirmed by the fact that the sun-serpent is a fire-spitting serpent, for the fire it spits is the fire of the sun, just as, in the case of the life it gives as shown at the end of the sun-ray before the face of Akhenaten, in the case previously cited, it is the life of the sun. We, therefore, may here close this section having accomplished the purpose of its investigation in showing that the serpent as connected with the sun is primarily but another form of the sun itself.

MISCELLANEOUS NOTES.

BY E. S. S.

PHALLIC AND SERPENT WORSHIP.

Even were there no testimony in the history of religions, nor in the dream symbolism uncovered by modern psychology, to connect these two ideas, I have observed that a relationship automatically suggests itself to persons who are handling snakes for the first time. One who makes pets of snakes acquires some interesting side lights on the working of the human mind by the simple process of watching the faces of those he has induced to handle his pets. The inbred horror of snakes which is normally the equipment of each of us usually compels the subject to concentrate his attention on the serpent leaving his face to display unrestrainedly any passing emotions which may be invoked. It is advantageous if the snake used is a large one, such as the bull snake or better those small constricting boas from the south western states. The observations can be conveniently divided into two groups.

1. *Men or Boys*.—The face assumes an aspect of concentration, sometimes of ill concealed fear. When finally the subject grasps the snake the expression changes. Fear passes, followed by a momentary expression of surprised recognition, this to be followed by a rather shameful expression of pleasure. Among themselves boys will often ask a newcomer: "What's that remind you of?" Certain ones in whom a strong masturbatory impulse is present will become very fond of handling serpents tho often unconscious of the real attraction.

2. *Women and Girls*.—My observations are much more limited with this class. Girls do not as a rule show "recognition," and do not have any particular fondness for handling serpents. Neurotics, girls with sexual experience, and married women register the same series as men: fascination, recognition, shame (sometimes a blush), pleasure. Boys also blush sometimes.

In all this one is liable to the criticism that he is reading his own ideas into the expression of the subject. All one can reply is that he has checked the matter as well as he can and that in the case of boys who are more candid he can readily satisfy himself that his interpretation is correct.

Primitive folk who had more experience in handling the bodies of slain animals could not well escape recognizing the same similarity. Among others note the manner in which loose skin slides back and forth over the rigid muscles beneath, or the stiffening of the fore part of the body when a snake raises its head to look about. Such close physical similarities combined with the mystery of the life and movement of serpents fully justified the ancients in ascribing to serpents those attributes which are included in serpent worship.

In another field a similar effect is to be observed. The lavas in Hawaii are of a peculiar texture and flow partly stream fashion and partly by a series of "pushes." A "push" means that thru a crack of some sort a little liquid lava is pushed out flowing perhaps a few inches and then solidifying. This phenomenon gives rise to incredibly realistic reproductions of the male genitals and to this I ascribe the preponderance of phallic allusions in the legends of Pele, the goddess of the volcano. This goddess was extremely fond of handsome young men whom she would embrace and then transform herself into molten lava and thus destroy them. The remains of her lovers are to be seen all about the crater.

From another natural resemblance comes the native name for lava. Kukai pele means Pele's excrement, and one is constantly impressed by coming across lava formations which are almost indistinguishable from human dung. Similarly the odor of burning sulfur or a sulfur match is pehelau kukai pele, meaning the stink of Pele's excrement.

The Zoo:—Of all the indecent places! If we adopt that definition of obscenity said to be held by the courts, namely: "any object, picture or writing which will tend to induce libidinous thoughts in the minds of persons so inclined," then we must admit that our local zoo is highly obscene. This applies particularly to the monkey house. Here we have a baboon which is a prodigious and shameless masturbator. So well known is this that one boy will say to another: "Well, let's go up and watch the baboon masturbate." Nor are girls infrequent observers. What makes the matter worse is that youths bring their best girls out with the deliberate intent of stimulating them. What a pity the S. P. V. has not put a stop to these indecent exhibitions and had the zoos closed in springtime. It is regrettable but it must be added that the baboon's mental and physical health seem to be unimpaired.

RAPE AND SATYRIASIS.

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Rape is defined as carnal knowledge of a female against her will. There are many interesting legal questions involved in the consideration of this offense, such as age of consent, consent obtained by fraud, absence of consent through fear of bodily harm, and the effect of narcotic drugs, etc. Concerning all these strictly legal aspects of the case, I have nothing to discuss. I leave them to the members of the legal profession to whom they properly belong.

There are several interesting medical aspects in the study of this crime, however, which should be taken into account by those who pass judgment upon the offender.

There are girls, for instance, and some who consider themselves strictly respectable, too, who have no hesitation in allowing a man, in many cases their sweetheart, to indulge in any sort of sexual play, but stop short only at intromission or sexual intercourse. They themselves are very often the aggressors, and will inflame a man's sexual passion to the most intense point, will go past the most extreme bounds of propriety, will sometimes even give hints that sexual advances would not be resisted, but will stop short at the actual performance, or anything that might rob them of their virginity. They will, in some cases, place themselves in the posture to make sexual congress very easy for the male, but will, with *words*, deny their consent. It sometimes happens that the man's passion has been inflamed in this way beyond the point of control, or perhaps he thinks that she is only acting the part of Byron's heroine, who "saying she would not consent, consented," and allows his passion to get the better of him, going the one slight step further, which converts spooning into the criminal act. Legally he has committed rape, that is, he has had carnal knowledge against the will of the female, yet when we consider that no passionate married man would have been able to desist if his passion were sexually aroused by his wife in a similar manner, it must be admitted that scientifically and morally we can hardly consider the foregoing a case of rape, and we are almost tempted to say that the female got about what she deserved.

There is, however, another class of cases, which is just the reverse of the one just discussed.

An unscrupulous man takes out an unsuspecting girl, but one

endowed with strong sexual passion, and treats her to supper and strong drinks. He does not get her intoxicated, she is still master of her consciousness, but unfortunately, with her strong inborn sexual passion, the liquor has the effect of so inflaming her sexual desire that she easily yields to his advances. Legally, the man has not committed rape; he has got the willing consent of a girl who was neither unconscious nor rendered stuporous. Scientifically, however, even if the crime does not come under the caption of rape, it is certainly about the same thing. He has, by a drug, so inflamed the passions of the female, that it is almost impossible for her to resist temptation. It is like dangling a tempting dish before a starving man, and then find fault with him for attempting to obtain it.

In the above two instances I am discussing the subject purely from a medico-legal aspect, and have not entered into the moral question at all. Of course, no high-class mother would allow her daughter to go unchaperoned with a man, and drink with him. But that is not the subject under discussion here.

I have given the two examples just mentioned, to show the difference between the legal and the physiological aspect of the same act. I will now go into the pathology of rape, and take up the interesting question pronounced in the title "Is Rape at all times a Crime?"

It must be stated at the outset that there are cases of rape, in fact, by far the greater number of cases, which are undoubtedly crimes and merit the most severe punishment. Under this heading come, for instance, the celebrated Boscheiter case, so prominent in the public papers several years ago, where several young men of good families started out with the deliberate intention of drugging a young girl with chloral and then violating her. Unfortunately for all concerned, they administered an overdose of the drug, and the poor girl died. They were all convicted and served prison terms.

There is no doubt in this and similar cases, where there is deliberate premeditation, that the rape committed is a crime so foul that it should merit the most severe punishment. With such cases the physician has nothing to do. They belong to the legal fraternity absolutely.

But there are cases, pathological cases from the medical standpoint, in which the advice of the medical expert should be sought, more often perhaps than at present, and in which we may well ask "Was the particular offense really a crime?"

There is a pathological condition in the male called satyriasis in which the individual afflicted has an almost insatiable desire

for sexual intercourse. While it is true that in its most severe form the desire is so extreme as to amount practically to a mania, yet there are many mild forms of the condition which may afflict men of the highest respectability and of the very highest intellect. Such men are perfectly normal, but cannot resist indulging in sexual intercourse at the slightest provocation.

Krafft-Ebing, in his work on *psychopathia sexualis*, gives many examples of this condition, although the vast majority of the cases mentioned by him belong to the very severe type of the disease. Cases are on record in which married men compelled their wives to submit to their sexual embraces from 10 to 15 times in 24 hours. In some cases these periods of sexual excitement come on in attacks, while in the intervening intervals the patient is apparently normal. In other cases, however, the patient is in a continuous state of sexual erethism. One of the cases reported, for instance, was that of a respectable married man, in whom, if his wife was absent from home but a short time, the sexual impulse became so powerful that he had to satisfy it, irrespective of consequences.

The person so afflicted strives to obtain coitus at any price. If he cannot obtain it in the ordinary way, he may resort to masturbation, sodomy or rape. In such cases there exists an abnormal terrible desire or impulse to have sexual intercourse under any circumstances or conditions, irrespective of the age of the female or any of the considerations of decency or decorum. As White and Martin put it, "The sexual desire is so overpowering that its gratification becomes the one dominant thought and purpose of the patient's life." Thus Wulffen reports the case of an old man of 70 who married a young woman, with whom he had coitus between 10 and 20 times in 24 hours, and kept this up continually for a period of three months. Another case reported by Krafft-Ebing was that of a railway engineer, who suddenly left his train, ran into a small village, and raped a woman of 70 whom he saw standing at a window and who happened to be alone.

Several years ago I had under treatment a poor laborer, who spent all his wages to obtain connection, and who told me that he would indulge in coitus several times a day if he had the price. Every time he saw a female he would be seized with an inordinate desire, which he found it extremely difficult to restrain.

The entire psyche of these individuals is made up of sexuality, which colors their entire world. Their mind is full of obscene

pictures, so that even the most sublime things they contemplate are tainted with lustful images and suggestions. If we look around among normal men we may often notice some slight tendency to this condition. We find, for instance, men and women also who never appreciate a joke unless there is something suggestive about it, and who manage to twist even the most sacred thoughts and sayings into something suggesting the sexual.

As regards the cause of this condition, there are many theories, none of which are perfectly satisfactory, or applicable to every case. A very ingenious theory is the atavistic one, suggested, I believe, for the first time by Krafft-Ebing.

In animals, during the rutting season, the sexual instinct is often so powerful as to dominate all other habits, and render them at this time insensible to dangers ordinarily guarded against.

As a result of centuries of education, civilized man has evolved a moral code for himself, which dictates that he satisfy his sexual needs within certain limits of modesty and morality, and not, like the brute, whenever the desire seizes him.

"Practically speaking," says Krafft-Ebing, "the sexual instinct never develops in the normal sane individual who has not been deprived by intoxication of his reason or senses, to such an extent that it dominates all his thoughts and feelings, to the exclusion of other aims in life, and tumultuously and in rut-like fashion demands gratification without allowing the possibility of moral and righteous counter-presentations, resolving itself into an impulsive, insatiable succession of sexual indulgences."

In satyriasis, according to this view, we have a reversion to primitive instincts. The individual becomes, for the time being at least, like an animal in the rutting season.

That there may be some truth in this atavistic theory is shown by the fact that among primitive peoples no restraint whatever is imposed on the sexual impulse; it is gratified without shame and without formality. No hindrance is offered to the mutual intercourse of the two sexes. Thus Lombroso comments upon the entire freedom in sexual relations among some tribes of savages, and mentions that "periods of great promiscuity occur at certain times, just as in the case of rutting animals, probably in the warm season of the year when fruit is plentiful." Cook, in connection with his first voyage, mentions that at Tahiti he saw the sexual act indulged in between the natives right in the court and in the presence of the queen. The sexual act, according to Cook,

was the favorite topic of conversation between the sexes.

According to Herodotus many of the nations of antiquity did not keep the sexual relations private, but cohabited like animals in any assemblage.

Lombroso and Ferrero, in their work "Woman as Criminal and Prostitute" state that in the lower stages of development the sense of modesty is entirely absent; unlimited freedom of sexual relation is the general rule.

It might be objected, however, that lack of modesty in sexual matters does not constitute satyriasis. But, on the other hand, we can easily understand that if such a primitive man were to be brought into contact with *modern* society it would be impossible for him to control his sexual appetite in the same way as does the civilized man of today, after centuries of education. It is more than likely that the former would indulge in coitus at every opportunity, whenever the desire seized him, and would be practically like one afflicted with satyriasis. In other words, were a man born today, with prehistoric or even primitive sexual instincts, and with that lack of self-control which is *normal* in primitive man, we would certainly consider him suffering from satyriasis. (1)

In a court of law, as I understand it, when a person is on trial for rape, the main question, after the facts have been established, is, whether the man is sane or insane. If there is no doubt that the man is not insane, and it has been established that he has committed the act, he is punished, often very severely, sometimes even with death, but generally with a long prison term. At any rate, little sympathy is spent on such an individual.

What I desire to bring out most emphatically here is the fact that the victim of satyriasis is *not* insane, either in the legal or medical sense of the term, except of course in some of those extreme cases reported by Krafft-Ebing, and even in such cases the question of insanity is to a large degree doubtful. Such unfortunates are not insane, and yet they have not the ability to restrain their desire in the presence of opportunity. They may be likened to opium fiends, who have been deprived for some time of their accustomed drug. It is well known that some of these opium habitués will go to almost any extreme to obtain the narcotic.

What shall be done with these unfortunate victims of satyriasis? Much has been tried in a medical way, but with very limited success. Some European authorities have reported cures in some cases by hypnotism. All cases are not alike. In some

of them there seems to be an organic cause for the condition. It would take me too long to discuss here the anatomy and physiology of the male sexual organs. Briefly speaking, it may be stated that the verumontanum, which is situated in the prostatic urethra, has been called the sexual heart of the male, because in it is centered a large part of the sexual sense of the individual. Congestion and other pathological conditions of it, sometimes give rise to the most marked sexual disturbances, such as certain forms of impotence, pollutions, masturbation and various reflex neuroses combined under the general term of sexual neurasthenia. I do not wish to be understood that the entire sexual sense is situated here, or that every form of the disturbances above mentioned are due to pathological conditions of it, but merely, that in many cases, the conditions above mentioned are due to disturbances of this portion of the male anatomy, and a cure of the affected portion of this region will, in many cases, cure such disturbances. I have of course here given but the briefest outline description of the verumontanum. Now in the particular case of satyriasis detailed at the beginning of this paper, I found upon examination the verumontanum greatly inflamed and enlarged, but by proper treatment I managed to reduce its size to its normal condition, as well as get rid of the inflammation, with the result of curing the patient's satyriasis. Cases have also been reported by other authorities in which the sexual sense suddenly reappeared in old men, long after the decline of sexual passion, but in a most perverted form, which came near sending them into the criminal courts. Here also, on examination, the same pathological condition of the verumontanum was discovered, and its removal or cure was followed by a disappearance of the pervert tendencies. Why a disease of the verumontanum should cause these serious symptoms in some cases, while in hundreds of other cases, even more serious pathological conditions of it are found without producing anything like such symptoms is one of the unsolved mysteries of sexual disorders. (2)

Again, from a medical viewpoint, all such cases should be compelled to become total abstainers from liquor. The reason for this lies in the fact that it has been noted that there are very many mild cases of satyriasis, in which the patient under ordinary circumstances is quite able to control himself, but if drunk, is entirely unable to do so, and gets into serious trouble in consequence. The more severe cases should be placed in an institution, for the pro-

tection of society as well as for their own protection, and we ought not to wait until some unfortunate, uncontrollable impulse brings them into the criminal courts.

There is also a condition in the female, called nymphomania, which is the exact counterpart of satyriasis. In a few cases the experiment has been tried of having a nymphomaniac marry a man who is the victim of satyriasis. The result has been uniformly disastrous. Not only have the patients not been cured, but it was found that the children inherited the sum total of the degenerate qualities of both parents.

So much for the medical treatment. Now for the legal side of the question. Here there are two important points to be considered. First, society must be protected, and secondly in the real condition, these cases are not criminal, but the victims of severe disease. Hitherto, when a person has committed rape, and it has been demonstrated that he was not insane, little sympathy was wasted upon him, and even where he has not been lynched, he has received a lengthy prison sentence. For the real criminal this is certainly as it should be, but such punishment is not in accord with modern scientific principles as far as the victim of satyriasis is concerned. The tendency of modern criminology is more and more to look upon all crimes as disease. Many years ago, the insane were put in prison, and in many cases were treated by severe whipping, on the theory of casting out devils. Even in comparatively modern times, the insane were put in the so-called mad houses, and were not treated with nearly the humane treatment as at present.

In every case of rape, therefore, where insanity is pleaded, the criminal should not only be examined by an alienist, but also by a psychologist and sexologist, who should go into the history of the case from earliest childhood, to detect if possible any pervert tendency. In fact, this should be done in every case, whether the defendant sets up the plea of satyriasis or not, because many of these victims do not know, or do not believe that there is anything wrong with them.

To anticipate criticism of members of the bar, I might add that I fully appreciate the difficulties of such procedure, and the abuse which would probably result. It is likely that every person indicted for the crime of rape, and who has no other defense, would at once claim that he could not help it, and that he was seized with an uncontrollable desire to commit the act. But is that not equally

true in cases pleading the defense of insanity? Do we not find insanity frequently given as an excuse to avoid the consequences of criminal acts, and has it not frequently occurred that experts could be found to prove the defendant insane? Still the law considers insanity a valid defense in many cases, and certainly would not think of abolishing the defense because of the abuse.

I would suggest just one thing further, however, and that is that in all cases where the defendant escapes punishment for his crime on the plea of satyriasis, he should not be let go scot free, but should be detained in a sanitarium, and kept under medical observation and treatment, until such time as experience would show that he can safely be allowed to return into society, which, as far as medical knowledge stands at present, means in many cases he will be so confined for the rest of his life. This procedure will have a two-fold effect. In the first place the family will be spared the odium of having a relative in prison as a criminal, and in the second place it will deter many who really are not diseased from setting up satyriasis as a defense, because they will have so little to gain thereby.—*Medical Times*.

COMMENTS BY THE EDITOR.

(1) We cannot refrain from a few comments. It is with regret that we must say that the author's conception of satyriasis is not a very clear one. Satyriasis has nothing whatever to do with primitive or civilized conditions, with abstinence or sexual indulgence. Millions of people live an entirely continent or greatly repressed sexual life, and do not develop any satyriasis. And on the contrary, men may live a free, even loose, sexual life, and develop satyriasis. Nay, more; the more frequent and unrestrained the sexual indulgence may be, the stronger and the more unconquerable the satyriasis may become. In short, satyriasis is a diseased condition of the mind or the brain, and does not depend upon the person's prior sexual life, repressed or loose, continent or excessively indulgent. A person living a continent life may become impotent, neurasthenic, or hypochondriac; he does not on that account become satyriatic. If very passionate and possessed of weak will-power, a long-abstinent man may commit rape, but the commission of rape is no sign of satyriasis. A man who has committed rape may be perfectly normal *sexually*, though not morally. After his act, he may be sexually calm for as long as any normal man is. This is not the case with the satyriasic. One of the characteristics of satyriasis is that it is not relieved, or

only slightly so, by intercourse, *and may even be aggravated by it*. Another characteristic of this deplorable condition is that a victim of satyriasis may be *completely impotent*, incapable of having the slightest erection. *Satyriasis is not to be confused with priapism.*

(2) The rôle of the verumontanum in causing all sorts of disorders in man—from impotence to satyriasis—has been greatly exaggerated (I have dealt with this point in an editorial under the title Verumontanumania in THE CRITIC AND GUIDE). The influence of the prostate is immeasurably more important than that of the verumontanum. It is really time that the verumontanum be given a rest.

(3) The stories of marriages of satyriatic men to nymphomaniac women have been carried from book to book, from article to article, for ever so long. But they are purely apocryphal. I have been unable to find the report of a single authenticated case.

Abstracts and Gleanings

HISTORY OF THE TREATMENT OF GONORRHEA.

In the first chapter of his Text-Book on Gonorrhea, Dr. Georges Luys recalls the fact that gonorrhea is as old as mankind. In the primitive ages, long before medical science had originated, wise legislators enjoined suitable hygienic measures. Thus Moses laid down laws for the conduct of those who suffered from a discharge from the urethra.

Twelve centuries later Hippocrates wrote the first scientific treatise dealing with the disease.

Aristotle, Plato, Seneca, and others, allude to gonorrhea in their writings. Epicurus suffered from it all his life. By committing suicide he put an end to his misery, which had been brought on by his numerous strictures.

Celsus, who lived in the time of Augustus, was the first to attribute the discharge of gonorrhea to an ulceration of the urethra.

The beginning of the second century of our Era is marked by two great names—Galen and Aretaeus. Galen is the inventor of the term "gonorrhea." Aretaeus was the first who distinguished clearly between spermatorrhea and urethral discharges. For the treatment of the discharge, he applied astringents to the bladder, placed cooling substances in the loins, and wrapped the genitals

and neighboring parts in wool. He used embrocations of rose-oil, or oil of dill, or of aromatic white wine. He was also fond of ordering poultices composed of barley flour, erymum seeds, a small amount of nitre, and sufficient honey to make a paste.

Paul of Egina, in the fourth century, devoted a special chapter in his *Surgery to Paraphimosis*.

Amongst the Orientals, Susruta is one of the oldest Hindu writers on medicine. In one of his works, which was written long before the ninth century, he deals with "Diseases of the Urinary Passages."

Rhases, in the ninth century, is the first author to point out the occurrence of hematuria in cases in which the bladder becomes involved. His treatment was chiefly antiphlogistic in the beginning. Later on he injected the urethra with honeyed water, psillum mucillage, or decoction of quince seeds, and finally he healed it with white lead of antimony. The pain on making water was relieved by him with injections of warm vinegar, which apparently gave prompt relief, or by means of rose-water containing opium, which he injected into the bladder.

Avicenna, in his "Canons," mentions retention of urine due to ulcerations of the neck of the bladder, or due to vegetations. He passed catheters on his patients, and irrigated their bladders with a silver syringe.

Constantinus Africanus (1015-1087) used human milk, oil, and barley water, for urethral injections.

The dietetic prescriptions of the School of Salerno contained an aphorism which indicates a useful prophylactic measure, namely, to urinate immediately after coitus.

"Post coitum si mingas,

Apte servabis urethras."

In the thirteenth century, Roger taught that gonorrhoea is characterized by pain, burning, redness, and swelling of the penis, and by difficulty of urinating.

His contemporary, Guillaume de Salicet, stands out amongst the people of his time by being the first to study the question of prophylaxis; he advises washings with water after every suspicious connection.

Lanfranc, his pupil, prescribed a number of salves, and forbade wine, meat, and "sweet things." He also advised certain prophylactic measures. Those who had run the risk of contamination were recommended to wash with equal parts of water and vinegar. On the strength of his own personal experience he advised, "to wash the parts with one's own urine."

Gordon (thirteenth century) explained gonorrhea as a flow of semen, unaccompanied by pleasant sensations, which may be caused by sexual excess or by "having sat on a cold stone."

His contemporary John of Gaddesden, Professor at Oxford, recommended prophylactic washings after every suspicious intercourse. These washings were to be made with acidulated water, or with urine if no water was obtainable.

The prescriptions of Guy de Chauliac, at the end of the fourteenth century, were mostly of a disgusting character. He believed the excreta of pigeons to be an excellent drug, and considered the application of a flea or a louse to the meatus of great importance.

Peter of Argelata (fifteenth century) prescribed restrictions in the diet, purgation, soothing applications of olive oil, poplar-tree ointment, a barley poultice, and a salve composed of bread crumbs soaked in milk and mixed with yolk of egg.

About the same time, Marcellus Cumanus claimed to have cured many patients by his method, which consisted of purgation, low diet, and inunctions with olive oil. He also advocated the injection of cow's or goat's milk, or, better still, human milk, into the urethra—a treatment which he considered marvelous.

The name of his contemporary, Antonius Guainer, deserves to be handed down to posterity, because he was the first to mention treatment by dilatation.

Vigo's treatise, written in the beginning of the sixteenth century, marks an important date in the history of gonorrhea. Vigo made a clear distinction between gonorrhea and syphilis. The latter made its first appearance in 1494, according to him.

Rabelais, in the sixteenth century, was well acquainted with gonorrhea. "Poor old Pantagruel fell ill, and his stomach got so out of order that he could neither eat nor drink. And as no evil comes alone, he also caught the clap, which tormented him more than you would believe. But his doctors stood by him gallantly, and with many emollient and diuretic drugs made him piss away his misfortune."

At about the same time, Lacuna described bougies, which melt away after they have been introduced. He says that they are beyond praise, and that they consume all ulcers and carnosities without causing much pain.

Ambroise Paré's celebrated work "*Des Chaudespisses et Car-*

nositez engendrées au Méat Urinal" appeared in 1564. He deals mainly with syphilis, but the causes of gonorrhea are mentioned. Paré confounded gonorrhea with syphilis, and this mistake prevailed until the beginning of the nineteenth century. For chronic urethritis he recommended urethral dressings consisting of an ointment, which was applied with a little wax candle or sound wrapped in a piece of linen.

Loyseau treated Henry IV of France for stricture and gave his patient great relief by introducing an ointment into his urethra by means of a bougie.

The knowledge of the pathology of urethral inflammation made great strides under Morgagni, who was the first to show that the discharge was not caused by ulcerations in the urethra.

Cardanus, in the eighteenth century, discusses acute retention under the term of "dry clap." Orchitis is in his opinion due to the fact that "the clap has fallen into the scrotum."

In 1793 the distinction between gonorrhea and syphilis was clearly established by Benjamin Bell.

Swediaur, in France, invented the term "blennorrhagie" (from βλέννα = mucus).

In 1831, Ricord proved conclusively that an attack of gonorrhea cannot develop into syphilis.

Rollet of Lyons was the first to show gonorrhea to be caused by a specific virus. He held that every case of gonorrhea owed its existence to another case of gonorrhea from which it had received the virus, which was still unknown.

In 1872 Hallier discovered the presence of micro-organisms in the pus cells of gonorrheal discharge, and in 1879 Albert Neisser, then assistant in the Breslau Dermatological Clinique, discovered the gonococcus, and established the etiology and pathology of gonorrhea on a firm scientific basis.

CHANCRE OF THE EYELID.

Dr. Henry D. Lloyd (*Boston M. and S. J.*, May, 2, 1918), reports the following case: August 14, 1917, a man with a sore left eye gave the following history: Sometime in June, in making his toilet he noticed that the towel upon which he wiped his face was quite dirty and later ascertained the fact that the man who previously used the towel had the pox. On or about the first of July his eye began to bother him. He stoutly denied any sexual exposure.

His left eye showed a thickened upper lid with a superficial ulceration 5x8 mm., situated at the outer canthus, this ulceration occurring upon the skin surface of the upper lid. The preauricular gland was enlarged to the size of a large pea, firm, not tender. There was a chain of enlarged glands in the posterior cervical triangle upon that side. The skin showed a widespread maculo-papular rash of characteristic color and distribution, extending upon the forehead and into the scalp. There was no sign of genital chancre or of one about the anus. Neither were the inguinal glands enlarged. Spirochetæ pallidæ could not be recovered from the lesion. The Wassermann was strongly positive. He was given two injections of diarsenol, of 0.4 gram each, intravenously, at weekly intervals, and the bichloride of mercury by mouth.

He did not return until early in December 1917. At this time there were no clinical signs of active syphilis, and the left eyelid showed only slight thickening. The Wassermann reaction was still strongly positive.

He did not return for further treatment.

HERMAPHRODITES.

F. H. Buzzacott and M. I. Wymore ("Bi-sexual Man—or Evolution of the Sexes") set forth the hypothesis that the males and females of to-day are but the deteriorated representatives of once superior human creatures—bisexual beings; and that hermaphroditism, instead of being a freak of nature, is really but a partial return to the original type of perfect Bisexual Man. The authors state that hermaphrodites, who are now usually sterile, have not been always so, and that there are scientific records that such persons have assumed the relations of both sexes, acting alternately as father and mother, or male at one period of their lives and female at another—husband and wife at different times. Moreover, such persons have given birth to offspring and suckled them, and have also been the cause of offspring being born to a woman, thus alternately assuming the functions of both sexes, being male at one time, female at another—*almost* male and female at one and the same time, or androgynous.

W. Blair Bell ("The Sex Complex") considers hermaphroditism as an atavistic phenomenon. Berry Hart (*Edinburgh M. J.*, 1914, n. s. vol. XIII., p. 295) suggests dropping the word "hermaphroditism" and substituting the term "atypical sex-ensemble" for all varieties of this condition.

THE AFFECTABILITY OF WOMEN.

The affectability of women exposes them. . . . to very diabolical manifestations. It is also the source of very much of what is most angelic in woman—their impulses of tenderness, their compassion, their moods of divine childhood. Poets have racked their brains to express and to account for this mixture of heaven and hell. We see that the key is really a very simple one; both the heaven and hell of women are but aspects of the same physiological affectability. Seeing this, we may see, too, that those worthy persons who are anxious to cut off the devil's tail might find, if they succeeded, that they had also shorn the angel of her wings. The emotionality of women, within certain limits, must decrease; there are those who will find consolations in the gradual character of that decrease.—HAVELOCK ELLIS: "*Man and Woman*."

THE CORSET THE CHIEF INSTRUMENT OF
FEMININE ALLUREMENT.

One of the physiological aims of woman being the allurement of members of the opposite sex, it is only natural that woman should endeavor to accentuate the two main points of feminine beauty, namely, the pelvis and breasts.

Douglas C. McMurtrie (*Lancet-Clinic*, August 16, 1913) considers stays or corsets as the principal means of such accentuation. The corset constructs the waist and displaces some flesh upwards to the region of the breasts. The breast measurement of women laced in corsets is considerably greater than when uncorseted. By this latter enlargement and in comparison with the attenuation of the waist, the breasts and hips seem much larger and so the end is attained. The writer emphasizes the fact that the custom is due to no passing fad or fashion, but has its roots deep in the instinct of the race.

Bloch (*Sexualleben unserer Zeit*) confirms this observation by pointing out that "this accentuation of the breasts has dominated feminine fashion down to the present day. Besides the use of the corset in this matter, the region of the breasts has also been sometimes rendered more prominent by the use of artificial breasts."

Ellis ("*Sexual Selection in Man*") says, "the general admiration accorded alike to developed breasts and a developed pelvis is evidenced by a practice which, as embodied in the corset, is all

but universal in many European countries, as well as the extra-European countries inhabited by the white race, and in one form or another is by no means unknown to peoples of other than the white race."

FAMILIARITY AND SATIETY.

The undue familiarity usually existing between husband and wife is a feeder of psycho-sexual aberrations. Once the halo of sex mystery is dispelled, romance often fails completely A less intimate association of husband and wife would be better for both health and morals. The less knowledge they have of each other's physiology, the better for sentiment. Privacy is an individual right, in or out of matrimony. Familiarity breeds satiety. Satiety is the parent of sexual discontent. The satiated, discontented man often browses in queer pastures in search of new thrills for his exhausted psycho-sexual centers. Often he is unable to find them save in debasement that would astonish his intimates, but is not at all remarkable to the student of sex psychology, In many cases of impotence and sterility, the divorce court and a matrimonial "rearrangement" must be the final recourse. Every man and woman of experience and, above all, every [?] physician, knows this, but nobody apparently has had the courage to openly state the facts. Meanwhile the divorce mills grind merrily on, and students of social questions continue to use only economic and moral explanations for certain biologic phenomena of matrimony, whilst physicians daily are asked to perform impossible therapeutic feats.—Dr. G. FRANK LYDSTON.

FACTS OF INHERITANCE.

Our start in life is no haphazard affair, but rigorously determined by our parents and ancestors; various peculiarities, important and trivial, useful and disadvantageous, reappear as part of the inheritance generation after generation. Any kind of character which appears as an inborn feature in an organism may be transmitted to the next generation. Mental qualities are influenced by the same law of inheritance as bodily qualities. Heredity is not to be spelled with a capital "H." It is not a power or a principle, a fate or one of the forces of nature, but a genetic relation which is sustained by a visible material basis, a relation of resemblances and differences which can be weighed and measured. In regard to property there is a clear distinction between the heir

and the estate which he inherits; but at the beginning of an individual life there is biologically no such distinction. The organism and its inheritance are one and the same. We inherit ourselves.

Thus "heredity" is simply a convenient term for the genetic relation between successive generations, and inheritance includes all that the organism is, or has, to start with in virtue of its hereditary relation.

Furthermore, we must realize the distinction implied in the words "nature" and "nurture"—a distinction made by Shakespeare and definitized by Galton. The fertilized egg-cell contains the potentiality of a particular living creature. If this inheritance is to be realized there must be an appropriate environment, supplying food and oxygen and necessary stimuli of many kinds. Without this nurture the inherited nature can achieve nothing. The development of every character implies the interaction of two sets of factors—the internal organization and the external environment. But we must distinguish between the expression of hereditary nature realized in normal nurture and the individually acquired modifications which are due to changes or peculiarities in that nurture. The embryo develops often for many months as a sort of internal parasite within the mother, in a complex and variable environment, and as life goes on, peculiarities due to nurture continue to be superimposed on the hereditary qualities, and, by choosing its own nurture, creates for itself an individuality.

Furthermore, there is a sense, according to Galton, in which the child is as old as the parent, for when the parent's body is developing from the fertilized ovum a residue of unaltered germinal material is kept apart to form the reproductive cells, one of which may become the starting point of a child. This may be called the continuity of generations. As Weismann has it, the parent is rather the trustee of the germ plasm than the producer of the child. Or, we may change the word "parent" into "partner," recognizing that a good inheritance is the most precious of all possessions which should be guarded from mixture with bad stock. A good nurture is the necessary complement of a good nature and the individual corrective of a poor nature. To secure a good "nature" is the business of careful mating; to secure a good nurture for our progeny is one of the most obvious duties. The hopefulness of this task rests especially upon the fact that, unlike the beasts that perish, man has a lasting external heritage of ideas and ideals, embodied in prose and verse, in statue and painting,

in cathedral and university, in tradition and convention, and above all, in society itself.—Extracted and adapted from J. ARTHUR THOMSON: "*Darwinism and Human Life.*"

HEREDITARY CAUSES OF PATHOLOGICAL PHENOMENA.

Many diseases have been regarded as hereditary in the past which are not so regarded now. Diseases which are now known to be caused by germs cannot be hereditary. The brachydactylous hand is known to be inherited, while the hunchback is usually if not always acquired. The only way to prevent the brachydactylous hand is to prevent breeding by those who will have brachydactylous offspring. But hunchback can in most if not all cases be prevented by preventing the accidents which cause it. Feeble-mindedness is known to be inherited in many cases, while insanity frequently is acquired. Consequently it is hopeless to attempt to cure feeble-mindedness in these cases, while it is possible sometimes to do so in the case of acquired insanity. But the significance of heredity for these pathological conditions of body and mind is still more complicated. While we know of many of them that they are acquired, we have reason to believe that certain individuals inherit characters which make them more prone to acquire these defects. So that if we pursue further our investigation of causes in the case of many of these acquired characters, we may arrive ultimately at hereditary factors.—MAURICE PARMELEE: "*Poverty and Social Progress.*"

PARENTAL AND SOCIAL SELECTION.

....The natural faculties that are best fitted to secure individual success, and a numerous and long continued descent, are different under different forms of civilization. Social habits in a great measure determine the food and clothing of a community and thus deeply affect the qualities of the race. The degree of exposure to which the young are habitually subjected is also largely determined by social custom, and so the quality of the constitution that is permitted to survive. In other words, the form of parental selection that prevails in any community is often determined by social selection, as the form of social selection is sometimes determined by natural selection. Many matters which amongst irrational animals are determined by instincts guiding the individual directly to the needed resources, and showing what provisions

must be made, are, with man, determined by social instincts, leading the individual to follow the general experience or traditional habits of his clan.—JOHN T. GULICK.

TRANSMISSIBILITY OF ACQUIRED NERVOUS DISEASES.

Professor Binswanger of Jena, a famous student of psychiatry, has expressed his inability to find evidence that a mental or nervous disease acquired during the individual life is, as such, or in partial expression, inherited by the offspring. There are, he of course allows, numerous cases in which an inheritance of mental or nervous diseases can be traced from one generation to another; but his difficulty was to find a case where it could be securely maintained that the first occurrence of the disease was due to external influence. It may of course be urged, tho it seems an untenable extreme, that mental or nervous diseases never have an exogenous origin, but are always referable to germinal defect. If so, it simply forces us to say that this line of argument is closed as far as the question of the transmissibility of modifications is concerned.—J. ARTHUR THOMSON: "*Heredity*."

RELATIONSHIP BETWEEN THE GENITAL ORGANS AND THE NOSE.

Dr. J. N. Mackenzie (*Johns Hopkins Hosp. Bull.*, Jan., 1898) points to earlier physiognomists who laid great stress upon the size and form of the nose as an indication of corresponding peculiarities of the phallus. A large and firm nose was looked upon as an index of a well developed sexual organ, and hence it was that the licentious Emperor Heliogababes admitted to the companionship of his lustful practices only those who were *nasuti*, i.e., who possessed a certain comeliness of that organ. Johanna, queen of Naples, a woman of insatiable lust, selected as her male companions men with large noses, with a similar end of view. It was possibly the supposed influence of an elegant and handsome nose as an incentive to illicit amours that led to the custom of amputation of that organ in adulterers. In astrology Venus was supposed to govern the nose. To explain the intimate physiological relationship between the sexual apparatus and the nose the writer points to the fact that in many women with healthy nasal organs engorgement of the nasal cavernous tissue occurs with unvarying regularity during the menstrual epoch, the swelling of the membrane subsiding with the cessation of the catamenial flow.

An engorgement and increased irritability of the nasal mucous membrane are also found during pregnancy at periods corresponding to those of the menstrual flow. Similar phenomena occur during lactation and the menopause.

RACIAL STABILITY.

Belonging as we do to a race which seems to have varied very slowly within historic times we have not far to seek for good examples of what is the biggest fact of inheritance—the stability of specific characters throughout a long series of generations. . . . If we pass from general specific characters to those of particular races, we read the same story. Not only do the salient features of the skull persist within a narrow radius of variability, but the same is true of minor features. . . . But the persistence of structural and mental characters as illustrated in mankind is but a tale of yesterday when compared with the persistence of type exhibited by many animals which have lived on apparently unchanged for many millions of years. . . . Not less striking than the long persistence of specific and stock characters is the fact that offspring frequently reproduce the *individual* peculiarities—both normal and abnormal—of their parents or ancestors. A slight structural peculiarity, such as a lock of white hair or an extra digit, may persist for several generations. A slight functional peculiarity, such as left-handedness, has been recorded for at least four generations, and color blindness for five. There are endless illustrations of the fact that a pathological diathesis—rheumatic, gouty, neurotic, and the like—may persist and express itself similarly, even in spite of altered conditions of life, thru many generations. And what is true of bodily characteristics is not less true of mental peculiarities.—J. ARTHUR THOMSON: "*Heredity*."

EUGENICS VERSUS NATURAL SELECTION.

Individuals appear to me as partial detachments from the infinite ocean of Being, and this world as a stage on which Evolution takes place, principally hitherto by means of Natural Selection, which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace Natural Selection by other processes that are more merciful and not less effective. This is precisely the effect of eugenics. Its first object is to check the birth rate of the Unfit, instead of allow-

ing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the Fit by early marriages and healthful rearing of their children. Natural Selection rests upon excessive production and wholesale destruction; Eugenics in bringing no more individuals into the world than can be properly cared for, and those only of the best stock.—FRANCIS GALTON: *"Memories of My Life."*

NATURAL "GIFTS" ARE INHERITED.

Man's native equipment includes aptitudes or "gifts" for certain activities, or of dealing with certain classes of things. We recognize this type of native aptitude when we speak of one person as having a natural gift for music, another for mathematics, another for mechanics, another for salesmanship. No doubt, many such aptitudes are complex and demand analysis at the hand of a psychologist; but it is equally true that there is something specific about many of them, so that an individual who is gifted in one direction is not necessarily gifted in another. It is not, then, simply a question of native differences in general ability—tho the existence of mentally defective individuals seems to show that there are native differences in general ability—but it is largely a question of native aptitudes of a specific sort. We observe such aptitudes "running in families," and "cropping out" in individual members of gifted families separated by a generation or more from other members who have manifested the same gifts. We find resemblances between members of a family in ability to perform tests of an unusual sort, but calling for specific abilities; and, all in all, we cannot escape the conclusion that aptitudes are hereditary. . . . They are often designated as "native capacities." That there are native capacities appears not only on comparing one individual with another, or one family with another, but by comparing the human species with animals. Language is characteristically human, while finding the way home is apparently a stronger aptitude in birds, especially, bounting and dealing with number relations are certainly human, as is the power of using objects as tools. Native capacities differ from instincts in that they do not provide ready made reactions to stimuli. We do not expect the musically gifted child to break out in song at some special stimulus, and thus reveal his musical gift. We expect him to show an interest in music, to learn it readily, remember it well, and perhaps show some originality in the way of making up pieces

for himself. His native gift amounts to a specific interest and an ability to learn specific things. The gifted individual is not one who can do certain things without learning, but one who can learn those things very easily.—R. S. WOODWORTH: "*Dynamic Psychology*," 1918.

PATHOLOGICAL ELEMENTS IN ASCETICISM.

In the history of asceticism we are often dealing with phenomena distinctly *pathological*. The fact that this has only recently been fully recognized makes a critical investigation of all the phenomena exceedingly desirable. Whether we deal with the flagellants" or with instances of *perversio vitae sexualis*, we must recognize a distinctively psycho-pathological element in much of the self-torture and self-abnegation that goes by the name of asceticism. The close connexion between the excited emotions in the regions of love and religion has often been pointed out and variously explained; and in diseased conditions insane impulses to inflict pain and to suffer pain mark the mind controlled either by religious or by sexual emotions. It is not now difficult for the modern psychiatrist to recognize in the standard saints' stories of the Middle Ages many impulses familiar to him from his experience in the Insane Hospital, but which were, of course, at that time regarded only as evidence of piety and distinguished fellowship with God. Perversions of the natural impulses to protect the body from pain and destruction may range from slight and occasional contradictions to the madness of suicide. Thus no history of asceticism is complete that does not take into account epidemics of hysteria in which all kinds of excesses against the body are committed. These outbreaks are common in Persia as well as in India, and marked the north of Italy from the 10th century until the 13th. At every step of a rational inquiry into asceticism in its most pronounced phases we must ask ourselves: How far are we dealing with distinctly morbid and neuropathic phenomena?—*Hasting's Encyclopaedia of Religion and Ethics*, vol. 2, p. 63.

APPLIED BACTERIOLOGY. Studies and Reviews of Some Present-Day Problems. For the Laboratory Worker, the Clinician, And the Administrator. Edited by C. H. Browning, M.D., D.P.H., Director of the Bland-Sutton Institute of Pathology, the Middlesex Hospital, London, England. Oxford University Press, New York, 1918. Price \$2.50.

The title of the book gives an idea of its scope. It is a volume that we can readily recommend.

Book Notices

MODERN UROLOGY. In Original Contributions by American Authors. Edited by *Hugh Cabot, M.D., F.A.C.S.* Chief of the Genito-Urinary Department of the Massachusetts General Hospital; Assistant Professor of Genito-Urinary Surgery in the Harvard Medical School, Boston, Mass. In two volumes. Vol. I. General Considerations.—Diseases of Penis and Urethra. Diseases of Scrotum and Testicle.—Diseases of Prostate and Seminal Vesicles. Illustrated with 368 engravings and 7 plates. Vol. II. Diseases of the Bladder.—Diseases of the Ureter.—Diseases of the Kidney. Illustrated with 264 engravings and 10 plates. Price \$14.00. Lea & Febiger, Philadelphia and New York, 1918.

To give the treatise before us as exhaustive and detailed a review as it deserves would occupy more space than we have at our command. Suffice it to say that we have examined the work pretty carefully and we have no hesitation in declaring it the best treatise on urology in the English language or in any other language with which we are familiar. There is a certain simplicity, practicalness, and if we might say, catholicity, about the work which distinguishes it favorably from the other treatises on urology. To the physician who wishes to specialize in urology the work can be conscientiously recommended. The illustrations and press work are excellent, and with the present cost of labor and materials it is rather surprising that the publishers can afford to sell the work at the rate of \$7.00 per volume or \$14.00 for the two.

THE DIAGNOSIS AND TREATMENT OF VENEREAL DISEASES IN GENERAL PRACTICE. By *L. W. Harrison, D.S.O.*, Lecturer on Venereal Diseases and Officer in Charge, Military Hospital, Rochester Row, London, England. Oxford University Press, New York, 1918.

The vital importance of venereal disease to the individual and the race is at last being fully appreciated. Books on the treatment of venereal disease are numerous, some of them good, some of them not so good. The book before us belongs to the first class. It gives a very thoro practical presentation of the diagnosis and the treatment of syphilis and gonorrhea. The price, \$7.50, might seem excessive; such books in former years would usually sell for three or four dollars. But when one takes into consideration the enormous increase in the price of labor and of every com-

modity entering into the formation of a book, the price will be found to be justified. A special feature of the book are its illustrations, many of them in color, which are excellent.

EMERGENCIES OF A GENERAL PRACTICE. By *Nathan Morse, A.B., M.D., F.A.C.S.* With 251 illustrations. C. V. Mosby Company, St. Louis, Mo., 1918. Price \$4.50.

The important and well established diseases are treated in every textbook and taught in every medical school. But the emergencies in general practice and the minor ailments are greatly neglected. This book would therefore be a welcome addition to the library of the general practitioner. Most of the emergencies with which the doctor doing a general practice is bound to be confronted at one time or another are discussed in a thoroly satisfactory manner.

THE PREVENTION OF VENEREAL DISEASES. By *Otto May, M.A., M.D., M.R.C.P.*, Late Hon. Secretary, National Council for Combating Venereal Diseases. Oxford University Press, New York, 1918. Price \$3.00.

Dr. Otto May was Honorary Secretary of the National Council for Combating Venereal Diseases. But as the Council in its report refused to recommend the provision of prevention outfits he resigned his office, because as he stated he felt that the Council's attitude was calculated to impair to a very serious degree the success of the campaign against venereal disease. We can never understand how a society organized for the purpose of combating venereal disease could refrain from advocating personal prophylaxis. And we can only congratulate the author of this book for his courageous consistency. The subject of venereal prophylaxis is at last gaining the importance it deserves, and the little volume before us will prove a useful weapon in the propaganda of social and personal venereal prophylaxis.

DISEASES OF THE HEART, THEIR DIAGNOSIS AND TREATMENT. By *Frederick W. Price, M.D., F.R.S.*, Oxford University Press, New York. Price \$7.50.

We believe we can safely declare this volume, which is just off the Oxford Press, the best presentation of the subject of cardiology. It treats of the diseases of the heart and their complications, of their diagnosis and treatment in a modern and thoroughly masterly manner. The illustrations and the entire press work are excellent.